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also Max Margolis' article on "The Talmud" in *Library of the World's Best Literature*, Vol. XXIV, pp. 14464-5.⁷

A similar story is told in the Talmud, tr. *Taanith*, f. 19b-20a,⁸ of Nicodemus ben Gorion, whose prayers for rain were answered.⁹ Strangely enough, the whole incident of Choni Hammagel, as above recorded, is elaborately retold in a late novel by J. M. Barrie, called *The Little Minister*, recently dramatized. There, too, the pastor calls a prayer-meeting for rain, and when rain does come in torrents and floods the country, he is held responsible for the consequences, and some talk is made of *excommunicating him*. Such literary coincidences are not rare. *Grosse Geister treffen sich!*

3. A TURKISH TALE IN THE MIDRASH.

Among the "Pleasing Tales of Khoja Nasr-Il-Deen Effendi," the *Eulenspiegel* of Turkey whom Andersen, the fabulist, has immortalized in one of his ingenious stories, is one which may be found almost *verbatim* in rabbinic records. The collection is called "لطائف خواجه نصر الدين افندي" and has been rendered into English, word for word, by William Burckhardt Barker, M.R.A.S., in his *Reading Book of the Turkish Language, with a Grammar and Vocabulary*, etc. (London, 1854), pp. ۲۷-۱۰۹. There are other translations of this curious and witty compilation, published at various times, as, for instance, by Bleeck, in *Ainsworth's New Monthly Magazine* (London, 1849), and by W. A. Clouston, in his *Book of Noodles* (London, 1888) and in his *Flowers from a Persian Garden and Other Papers* (London, 1890), pp. 65-70. Many of his sayings and anecdotes are traceable to Jewish sources, as I shall attempt to prove another time. For the present it will suffice to

⁷ Josephus in his *Antiquities*, Bk. XIV, chap. II, §1, refers to our hero, whom he calls Onias, in the following account, which attempts to explain his disappearance in another way. He was, no doubt, familiar with Haggadic interpretations, as Bloch, in his *Quellen des Fl. Josephus in seiner Archæologie* (Leipzig, 1879), has conclusively proven. The passage runs: Ονίας δὲ τὸς νόμος, δίκαιος ἀνὴρ καὶ θεοφιλὴς, ὃς ἀνομβρίας ποτὲ οὐσης ἠΐξατο τῷ Θεῷ λύσαι τὸν αὐχμὸν, καὶ γενόμενος ἐπήκοος ὁ Θεὸς ὤσεν, ἐκρυσεν αὐτὸν διὰ τὸ τὴν στάσιν ὄραν ἐπιμένουσιν. ἀναχθέντα δ' εἰς τὸ στρατόπεδον τῶν Ἰουδαίων, ἤξιουν, ὥς ἔπαυσε τὴν ἀνομβρίαν εὐξάμενος, ἦν' οὕτως ἀρὰς κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ ἐπιθῆται. ἐπεὶ δὲ ἀντιλέγων καὶ παραιτούμενος ἐβιάσθη ὑπὸ τοῦ πλῆθους, στάς μέσος αὐτῶν εἶπεν: "ὦ Θεὸς βασιλεῦ τῶν ὄλων, ἐπεὶ οἱ μετ' ἐμοῦ νῦν ἐστῶτες σὸς δῆμὸς ἐστί, καὶ πολλοὶ κοῦμενοι δὲ ἱερεῖς σοί, δέομαι μήτε κατὰ τούτων κέλινος ἐπακοῦσαι, μήτε κατ' ἐκείνων, ἃ οἱ τοὶ παρακαλοῦσιν, εἰς τέλος ἀγαγεῖν." καὶ τὸν μὲν ταῦτ' εὐξάμενον περιστάντες οἱ πονηροὶ τῶν Ἰουδαίων κατέλευσαν. There appears to be some connection between the prologue of this narrative in Josephus and the mention of *paschal stoves* in the talmudic passage above quoted. (Cf. also *Sotah*, 49b; *Menachoth*, 64b; *Baba Kamma*, 82b.) The episode concerning Onias [= "וֹנְיָאִים"] is made to occur about Passover, when Aretas and Hyrcanus marched against Aristobulus and besieged Jerusalem. See the text, *loc. cit.*: Τούτων δὲ γινόμενων κατὰ τὸν καιρὸν τῆς τῶν Ἀζύμων ἑορτῆς, ἣν Φάσκα [sic] λέγομεν, οἱ δοκιμῶτατοι τῶν Ἰουδαίων, ἐκλιπόντες τὴν χώραν, εἰς Αἴγυπτον ἐφυγον. (Cf. also Tendlaui's *Sagen und Legenden*, *loc. cit.*, p. 327, No. 36, where Josephus' account is adjusted.) This is not the only instance where Josephus serves to explain rabbinic records. Is Sachs' poetic interpretation of Josephus, *loc. cit.*, II, pp. 216-18, based on rabbinic sources?

⁸ Vide Wuensche, *loc. cit.*, pp. 441-2; told in verse by Sachs in *Stimmen vom Jordan*, I, pp. 111-13.

⁹ Cf. the English version in Hershon's *Genesis according to the Talmud*, p. 38, No. 14.

refer to the story of the man offering figs to the Bey and being pelted with them in return for his courtesy. The text (*vide* Barker, *loc. cit.*, pp. vv-vā) runs as follows:

نصر الدين افندي بر کون بو بيوک طابله نگ اوستنه اوچ
ارک قیوب بکه هديه کتروب بکگ اوگنه قور خواجه نگ ارک
کتورن یگندن حظ ایدوب وافر افچه بغشلم خواجه اوینه کلد
کده بر قاج گوند نصکده بر وافر پانجر آلب ینه بکه کتوررکن
بر حریفه راست گلوب خواجه یه ایدر بونلري کیمه کوتررسین
بکه کوتریرم [کوتریرم] دید کده بکه بونی کوتره جگکه انجیر
کوترسگ دها مقبوله کچر دیر خواجه واروب بر قاج ارکه [عرف]
انجیر آلب کوترر بک دخی امرایلیوب بو انجیرگ جمله سین
بونگ باشنه اوررلر اما نونلري خواجه نگ باشنه اورد قجه
خواجه شکر ایدر دي اي خواجه نیچون سکر ایدرسین دید
کلم نده خواجه ایدر خیلی پانجر کتوره یوردم یولده بونی بر
حریف تعریف ایلدي اکر پانجر کتوره ایدم باشیم یاربیلورایدي*

Nasr-il-deen Effendi once placed three plums on a large tray and took them to the Bey as a present. The Bey being much gratified gives him some money. Some time afterward the Khoja was about to take beetroot to the Bey, when he met a man. "To whom do you take these things?" asked he. "To the Bey," answered he. "Why not take figs, which will be more acceptable than this?" said the other. The Khoja, heeding the advice, takes some sprigs of figs. The Bey, however, commands that all his figs be thrown at his head. This being done, and some having struck the Khoja's head, he offered up thanks. "O Khoja! why do you express gratitude?" they asked. "I was bringing many beetroots hither, when a man advised me to bring figs instead. Had I indeed brought beetroots my head would have been split!" was the rejoinder.

This comical story is somewhat more elaborately told in the rabbinic Haggada. In *Midrash Rabba* to Leviticus, § 25, we read the following:

אדרינוס שחיק שמיא הוה עבר באלין שבילין דטברין והמא חד
גבר סב קאים והציב חצובין למנצב נציבין א"ל סבא סבא אי קרצת
לא השכח א"ל קריצת וחשיכת ומה דהני למרי שמיא עבד א"ל בחיך
סבא בר כמה שנין את יומא דין א"ל בר מאה שנין א"ל ואת בר

מאה שנין וקאים וחצב חצובין למנצב נציבין סבר דאת אכיל מנהון
 א"ל איך זכית אכלית ואם לאו כשם שיגעו לי אבהתי כך אני יגע
 לבני א"ל בחייך אם זכית אכול מנהון תהוה מודע לי לסוף יומין
 עבדיך תאניא אמר הא ענתה נודע למלכא מזה עבד מלא קרטלא¹⁰
 תאנין וסלק וקם ליה על תרע¹¹ פלטי¹² אמרין ליה מה עסקך אמר לון
 עלון קדם מלכא כיון דעל אמר ליה מה עסקך א"ל אנא סבא דעברת
 עלי ואנא חצב חצובין למנצב נציבין ואמרת לי איך זכית תיכול
 מנהון תהא מודע לי הא זכיתי ואכילית מנהון והילין תאניא מן
 פיריהון אמר אדרינוס בהדיא שעתא קלונין אנא¹³ תיתנון סילון¹⁴
 דדהבא ויתב ליה אמר קלוניא אנא דתפנון הדין קרטל דידיה
 ותמלון יתיה דינרין¹⁵ אמרין ליה עבדוהי כל הדין מוקרא תיקריניה
 להדין סבא דיהודאי אמר להון בריה אוקריא ואנא לא אנא מוקר
 ליה אנתתיה דמגירא הות ברת פחין¹⁶ אמרה לבעלה בר קבלוי¹⁷ חמי
 דהא מלכא רחמא תינין ומפרגא בדינרין מה עבד מלא מרעליה¹⁸
 תינין ואזל וקם קדם פלטי¹⁹ א"ל מה עסקך אמר לון שמעית דמלכא
 רחמא תינין ומפרגא בדינרין אמר עלון ואמרין למלכא חד סבא קאים
 על תרע פלטי²⁰ טעין מלא מרעלי²¹ תינין ואמרנא ליה מה עסקך א"ל
 שמעית דמלכא רחמא תינין ומפרגא בדינרין אמר קלונין אנא
 דתקימין יתיה קדם תרע פלטי²² וכל מאן דעייל ונפק יהי טרו על
 אפיו. באפתי רמשא פנון יתיה ואזל לביתיה אמר לאנתתי ככל
 הדין יקרא אנא שלים לך אמרה אזיל גלוג לאמך תהוון אינן תינין
 ולא הוון אתרגון דהוון בשילן ולא פגינן.

Another version, somewhat different from the above, is to be found in *Midrash Koheleth* to chap. II, vs. 20 (German transl. in Wuensche's "Bibliotheca Rabbinica," *Der Midrasch Koheleth*, Leipzig, 1880, pp. 35-6). Both of these recensions are written in Aramaic. A German translation of the above text is given by Wuensche in his *Der Midrasch Wajikra Rabba*, etc. (Leipzig, 1884), pp. 168-9.

¹⁰ Arab. قرتلة, قرتالة; Gr. κάρταλας, κάρταλλος (vide Kohut's *Arakh*, s. v.).

¹¹ Syr. ܙܥܐ; Arab. ترعة; Gr. θύρα; cf. Kohut's *Arakh*, Vol. VIII, p. 283, where, however, our midrashic passage is not referred to.

¹² Gr. παλατιον, παλάτιν (vide Fürst's *Glossar. Gr. Heb.*, p. 171).

¹³ = קלונין; Gr. κελεύων ἐγώ (vide Kohut, s. v.).

¹⁴ Gr. σέλλιον (vide Fürst, *Glossar.*, p. 153).

¹⁵ Gr. δηάριον (vide Fürst, p. 102).

¹⁶ Gr. πάρχυνος (Fürst, p. 167).

¹⁷ Vide Kohut, VII, 58.

¹⁸ Probably the Arab. ارغل; in later Latin: *margulus*; see Kohut, s. v.

The same story is told in Hebrew in *Midrash Tanchuma* to Lev. 19:23:

מעשה באדרינוס המלך שהיה עובר למלחמה והולך עם הגייסות¹⁹ שלו להלחם על מדינה אחת שמרד' עליו מצא זקן אחד בדרך שהיה נוטע נטיעות תאנים א"ל אדרינוס אתה זקן ועומד ושורה מתיגע לאחרים א"ל אדני המלך הריני נוטע אם אזכה אוכל מפירות נטיעותי ואם לאו [לא] יאכלו בני. עשה שלש שנים במלחמה וחז' לאחר שלש שנים מצא לאותו זקן באותו מקום מה עשה אותו זקן נטל סלסלה²⁰ ומלא אותה בכורי תאנים יפות וקרב לפני אדרינוס אמר לפני אדני המלך קבל מן עבדך אני הוא אותו הזקן שמצאת אותי בהליכתך ואמרת לי אתה זקן מה אתה מצטער עומד ומתיגע לאחרים הרי כבר זכני המקום לאכול מפירות נטיעותי ואלה שבתוך הסלסלה מהן מנתך מיד אמר אדרינוס לעבדיו טלו אותה ממנו ומלאו אותה זהובים עשו כך. נטל הזקן הסלסלה מלאה זהובים והתחיל הולך ומשתבח בביתו לאשתו ולבניו שח להם את המעשה. היתה שכנתו עומדת שם שמעה מה אמר הזקן אמרה לבעלה כל בני אדם הולכין והב"ה נותן להם ומזמן להם טובה ואתה יושב בבית חשוך באופל הרי שכן שלנו כבד את המלך בסלסלה של תאנים ומלא אותה לו זהובים ואתה עומד ושול סל גדול ומלא אותו כל מיני מגדים מן תפוחים ותאנים ושאר פירות יפות שהוא אוהב אותן הרבה ולך וכבדו בהן שמא ימלא לך זהובים כמו שעשה לשכננו הזקן הלך ושמע לאשתו ונטל סל גדול ומלא אותו כל מיני מגדים תאנים ותפוחים ושען על כתפו וקרב לפני המלך בקופנדר [צ"ל בקפונדר או קופנדריא]²¹ ועמד ואמר אדוני המלך שמעתי שאתה אוהב את הפירות ובאתי לכבדך בתאנים ותפוחים אמר המלך לסרדיוטין [צ"ל לברדיוטין = βαρδαιώτης]²² טלו אותו ממנו ושפחו אותו על פניו עמדו והפשיטוהו ערום והתחילו טופחין אותו על פניו עד שנפחו פניו ושברו את עיניו [נ"א סימו א' ע'] ועשאוהו דוגמא וחלך לביתו בפחי נפש כשהוא עשוי דוגמה בוכה [נ"א בונה] והיתה אשתו סבורה שהוא בא בסל מלא זהובים וראתה אותו עשוי דוגמא ועיניו נפוחות וגופו משובר ומוכה אמר לו מה לך אמר לה ששמעתי לך והלכתי לכבד את המלך באותו הסל ושפחו אותו על פני אלולי²³ שמעתי לך

¹⁹ Vide Kohut, s. v. גַּיִס.

²⁰ סֶלְסֻלָּה Jer. 6:9. Kohut, in *Arākh Compl.*, VI, 57, thinks it the Arab. سَلِيلَة; vide Gesenius, 12th ed. (1895), p. 537.

²¹ According to Kohut, *Arākh*, VII, 165, it is (via) *compend(i)aria*; Fürst cites a Greek equivalent: *κομπενδία* (Ducange). His emendation (*Glossarium Graeco-Hebraeum*, 1890), p. 195, s. v. קופנדר is somewhat ambiguous.

²² Cf. M. Sachs' *Beiträge z. jüd. Alterthumskunde*, I, p. 93; apud Fürst, *Glossarium*, p. 160.

²³ See Kohut's *Arākh*, I, 96b = אל .

והתלתי אותו הסל אתרוגין²⁴ כבר היו מרגימין אותי ואת כל גופי
בהן כל כך למה ללמוד שהנשים הרעות מפילות את בעליהן ברעה.

Not having Buber's critical edition at hand, I cannot give the variants of the story. Strangely enough, the lexicographers do not refer to the foreign words in our text, and do not mention this *Midrash* at all. A Jewish-German (jargon) account from the book "מראה השורפת" "הנקראת בלשון אשכנז בראנטשפיגל" otherwise called *Brantspiegel* (Frankfurt a. M., 5466 = 1706), f. 7b, is to be found in Max Grünbaum's *Jüdisch-deutsche Chrestomathie* (Leipzig, 1882), pp. 233-5, and a neo-Hebraic translation in Isaac Margolis' ספורי ישורון—*Erzählungen Jeschurun's Charakterbilder und Sagen . . . in's Hebräische übertragen* (Berlin, 1877), pp. 278-9, No. 278. There are several English renderings. We shall only refer to Hyman Hurwitz's *Hebrew Tales*, etc., etc. (Am. ed., New York, 1847), pp. 105-8; H. Polano, *Selections from the Talmud*, etc. (Am. ed., Philadelphia, 1876), pp. 323-5; L. Weiss, *Talmudic and Other Legends* (New York, 1888²), pp. 94-5. Hurwitz's paraphrase being the best, we will quote it in full:

"The emperor Hadrian, passing near Tiberias in Galilee, observed an old man digging a large trench in order to plant some fig trees. 'Hadst thou properly employed the morning of thy life,' said Hadrian, 'thou needest not have worked so hard in the evening of thy days.' 'I have well employed my early days, nor will I neglect the evening of my life; and let God do what he thinks best,' replied the man. 'How old mayest thou be, good man?' asked the emperor. 'A hundred years,' was the reply. 'What,' exclaimed Hadrian, 'a hundred years old art thou, and still plantest trees! Canst thou, then, hope ever to enjoy the fruits of thy labor?' 'Great king,' rejoined the hoary-headed man, 'yes, I do hope; if God permit, I may even eat of the fruit of these very trees; if not, my children will. Have not my forefathers planted trees for me, and shall I not do the same for my children?' Hadrian, pleased with the honest man's reply, said, 'Well, old man, if ever thou livest to see the fruit of these trees, let me know it. Dost thou hear, good old man?' and with these words he left him. The old man did live long enough to see the fruits of his industry. The trees flourished, and bore excellent fruit. As soon as they were sufficiently ripe, he gathered the most choice figs, put them in a basket, and marched off towards the emperor's residence. Hadrian happened to look out of one of the windows of his palace; seeing a man, bent with age, with a basket on his shoulders, standing near the gate, he ordered him to be admitted to his presence. 'What is thy pleasure, old man?' demanded Hadrian. 'May it please your majesty,' replied the man, 'to recollect seeing once a very old man planting some trees, when you desired him, if he ever should gather the fruit, to let you know. I am that old man, and this is the fruit of those very trees. May it please you to graciously accept them,

²⁴ Vide the talmudic lexica on this word; cf. also Löw, *Aramäische Pflanzennamen* p. 46; *Ben Chananja*, IV, 344.

as an humble tribute of gratitude for your majesty's great condescension.' Hadrian, gratified to see so extraordinary an instance of longevity, accompanied by the full use of manly faculties and honest exertion, desired the old man to be seated, and ordering the basket to be emptied of the fruit and to be filled with gold, gave it him as a present. Some courtiers who witnessed this uncommon scene, exclaimed, 'Is it possible that our great emperor should show so much honor to a miserable Jew!' 'Why should I not honor him whom God has honored?' replied Hadrian. 'Look at his age, and imitate his example.' The emperor then very graciously dismissed the old man, who went home highly pleased and delighted.

"When the old man came home and exhibited the present he had received, the people were all astonished. Amongst the neighbors whom curiosity had brought to his home, there was a silly, covetous woman, who, seeing so much treasure obtained for a few figs, imagined that the emperor must be very fond of that fruit; she therefore hastily ran home, and addressing her husband, said to him: 'Thou son of a wretch (*lit.* son of darkness = imbecile), why tarriest thou here? Hearest thou not that Cæsar is very fond of figs? Go take some to him, and thou mayest be as rich as thy neighbor.' The foolish husband, unable to bear the reproaches of his wife, took a large sack, filled with figs, on his shoulders, and after much fatigue arrived at the palace gate and demanded admittance to the emperor. Being asked what he wanted, he answered that, understanding his majesty was very fond of figs, he had brought a whole sack full, for which he expected a great reward. The officer on duty reported it to the emperor. Hadrian could not help smiling at the man's folly and impertinence: 'Yes,' said he to the officer, 'the fool shall have his reward. Let him remain where he is, and let everyone who enters the gate take one of the figs and throw it at his face, till they are all gone; then let him depart.' The order was punctually executed. The wretched man, abused, pelted, and derided, instead of wishing for gold, wished only to see the bottom of his bag. After much patience, and still more pain, he had his wish. The bag being empty, the poor fellow was dismissed. Dejected and sorrowful, he hastened towards his home. His wife, who was all the while considering how to dispose of the expected treasure most impatiently waited for her husband's return. He came at last and she hastily asked him what good luck he had. 'Have patience, base and wretched woman,' replied the enraged husband, 'have patience, and I will tell thee. I have had both great and good luck. My great luck was, that I took to the emperor figs, and not peaches, else I should have been stoned to death; and my good luck was, that the figs were ripe. Had they been unripe, I must have left my brains behind me.'"

The last part of Hurwitz' paraphrase is somewhat elaborate and not quite in keeping with the original text. The *Midrash* puts the last words in the wife's mouth and adds the moral: to beware of a wicked woman. In the Turkish tale there is neither woman nor moral, and the

luckless advice came from a man. If we mistake not, there is something similar in Grimm's *Fairy Tales*. In the Italian stories of Franco Sacchetti (novella CLII),²⁵ who lived ca. 1335-1400, there is a curious parallel to our narrative of one Messer Gilieto di Spagna presenting a performing ass to a nobleman of rank. Another, believing that lord to be fond of asses, sends him two in scarlet housings, and is suitably ridiculed for his attention. Are there no other *oriental* analogues?

GEORGE ALEXANDER KOHUT.

DALLAS, TEXAS.

ISAIAH, CHAP. 10:36.

Literally translated, the verse reads: "Upon whom will ye flee for help, and whither will ye leave your glory?" Our English version reads: "*To whom* will ye flee for help, and *where* will ye leave your glory?" But this is not a correct translation of על מי, much less of אנה. The Hebrew always uses this latter word to ask the direction of movement: *whither*? There is one exception to this rule, in Ruth 2:19, besides the seeming one here. For "where," "in what place," the Hebrew has איפה and איה. The termination ךָ of אנה is a sure sign indicating direction. Several modern commentators, putting it down as a *constructio prœgnans*, give the verse an interpretation more or less like that of H. G. Mitchell, which reads: "On whom fleeing will ye *rely* for help, whither will ye *betake* and bestow yourselves?" (See Mitchell, *Isaiah, a Study of Chapters I-XII*.)

Now, while "upon whom will ye flee" is a real *constructio prœgnans*, not unlike many other such constructions in the Old Testament, the "whither will ye leave your glory" can in no way be taken as such. For, what is a *constructio prœgnans*? It is the combination of a verb with a preposition not governed by it, but dependent upon another idea implied by, or contained in, this verb. Two ideas are crowded into the verb, and the construction thus becomes a means of brevity. So, for instance: ענה מן = to hear and to *save* from; חרש מן = in silence to *depart* from; בלא אחרי = to *follow* fully; חרד אל = to *turn* tremblingly to; נס על = to fly *relying* upon. But what other idea could Isaiah imply in תעזבו upon which אנה may be dependent? The adverb evidently suggests "fleeing" or "going." But the prophet has already mentioned fleeing. Moreover, the next thought in the prophet's mind, after speaking of the people's flight, must be: "When you have fled, what will become of your glory (or your treasures, and whatever else כבוד may mean); where will you leave it, and who will take care of it?" But how does אנה express or imply this?

I therefore venture to suggest that the unusual construction of this verse may be due altogether to a transposition of the two modifiers על מי and אנה. Suppose we place these words where, I think, they originally stood. The part of the verse would then read: אנה תנוסו לעזרה

²⁵ See *The Italian Novelists*, transl. by Thomas Roscoe (New York, 1888), pp. 101-4.